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W-76

Looking-Glass

FOR

BAPTISTS:

Being A

Short Narrative of their Root and Rise in
KENT;

Wherein the Erronious spirit of *Richard Hobbs*
(Pastor of the *Baptists* in *Dover*, with some others
therein concerned with him) is Reprehended.

Containing also

A further Confutation of their late Forged Narrative (and
their Addition thereto) of their Lying-Wonder out of
LINCOLN-SHIRE.

Luke Howard.

Printed in the Year, 1672.

Looking-Glass

FOR

DAILY TESTS

Being A

Short Narrative of their Root and Rise in

RENT

Wherein the pernicious spirit of Richard Hobbs
(Author of the Essay in Verse, with some other
poems connected with him) is exposed.

Containing also

A further Confirmation of their late forged Manuscript (and
their Addition thereto) of their Living Warrant under

LINCOLN SHIRE



Printed in the Year 1753.

THis *Narrative* is for the Unbias'd Minds to look into, whether *Baptists* or others, in which short *Narrative* (by all such) may be seen the *Rise and Root* of the *Baptists* in *Kent*.

And the Face of an Envious Spirit ruling in *Richard Hobbs*, Pastor of the *Baptists* in *Dover*, as he pretends himself to be, with all concerned with him in it (except he has beguiled any) to set their Names to an Envious Story of one *Charles Baily*, Ten Years by past; to which Story there is Nine Names, but five of them dead for several years; and C.B. of whom the Story is, was by the *Quakers* deny'd ten years since, and so is to this day, as in this *Narrative* will appear to the *Authors* shame, because they have known he was deny'd for several years, as their own *Conscience* will testify against them.

This they joyn'd to another like it self, at the Re-printing of it, which before was sufficiently Answered, and the Forgery therein detected, to all unbiass'd Minds.

L. H.

Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.

Whom resist steadfast in the Faith, knowing that the same Afflictions are accomplished in your Brethren that are in the World.

But the God of all Grace, who hath called us into his Eternal Glory by Jesus Christ, after that you have suffered a while, make you perfect, stablish, strengthen, settle you.

To Him be Glory and Dominion forever and ever, Amen; 1 Pet. chap. 5. vers. 8, 9, 10, 11.

A 2

Reader,

READER,

I Hearing of, and this day seeing a Scandalous Narrative from the Baptist People of Dover, at the reading of which I could not but very much strange, that men should so much lose their Reason, as men, that as soon as they have a little Liberty given them, to abuse it so, as to imploy themselves in such dirty work once and again, of Nine and Ten Years by past, and so to make themselves a Scorn to Fools, and the innocent Principle of the Quakers the World's Talk, whom they hate, as Ahab did Micaiah; and therefore is their work like themselves, whose Envy destroys their Reason, which is the Cause they Print such things as are filled with Mischiefs, and no good to any; though such as envy and hate the Light of Jesus, and perfect Way of the Lord (and so bring not their deeds to it) may rejoyce thereat: The tendency of which Narrative was of C. Baily's spirit and works manifested in Dover in the 8th month, call'd October, 1661. to crown the rest of their work in their other Narrative (to which this of C. B. was added in the Reprinting of the same) as the Baptists in subtilty thought, or might think; therefore it was something upon me to give forth a true Relation (according to my knowledge) of C. B. and his being denyed long since by us, and so not to be by Wise Men accounted of us.

And also, for the Truth's sake, to make a true Discovery of the Rice of the Baptists in the County of Kent (who shew what spirit they are of by their works in Print) that they should not be lifted up, and glory in the flesh above their sphere, and so preach and affirm they know not what unto the people, which are more simple (some of them) and cleaner in heart and mind before they are Dipped then ever they come to be again, after once they are prosolited into their Yoak of Bondage; and therefore is this plain Discourse (for the Simple sake given forth.

The 9th day of 5th Mo-
peth, called July, 1672.

L. H.

A LOOKING-GLASS for Baptists, &c

IN the Year 1643. and 1644. the People called *Baptists* began to have an entrance into Kent; and *Anne Stevens* of *Canterbury* (who was afterwards my Wife) being the first that received them there, was dipped into the Belief and Church of *W. Kiffen*, who then was of the Opinion commonly called, The particular Election and Reprobation of Persons; and by him was also dipped *Nicholas Woodman* of *Canterbury*, my self, and *Mark Elfresth* of *Dover*, with many more both Men and Women, who were all of the Opinion of the particular Point, and who reckoned themselves of the Seven Churches in that Day, who gave forth a Book call'd, *The Faith of the Seven Churches*; which was then opposit to the *Baptists* that held the general (and is still the same) at which time there was great contest betwixt those *Baptists* called, *The General*, as *Lamb*, *Barber*, and those which held the Universal Love of God to all; and *Kiffen*, *Patience*, *Spillman* and *Colyer*, and those that held the particular Election; so that if any of the particular Men or Women of the Seven Churches aforesaid, did change in their Opinions from the Particular to the General, that then they were to be baptized again, *Because* (said they) *You were baptized into a wrong Faith, and so into another Gospel*; using that saying, *That if any man bring any other Gospel, then that which we have received, let him be accursed*; whereupon several denied their Belief and Baptism, and were baptized again into the General Opinion or Belief: But *Nicholas Woodman* aforesaid, with *Mark Elfresth*, with all of them in *Kent* (except *Daniel Cox* of *Canterbury*, which never baptized any) held their Baptism in the particular, but changed their Opinions to the General, and some to Free-will, and the Mortality of the Soul, and many other things.

things too tedious here to relate, from whence did arise almost all the *Baptists* which now are in *Kent*, whose *Root* is *Babel* and *Confusion* (which so much boast themselves in this day of a little *Calm*) so that in their *Root* (to wit, Baptizing into the Faith of Particular Electioners) they being false, neither Branch nor Fruit can be true, but a confused Breed, Increase, and Body is the very best state they can lay claim unto by their own Rules, if the General Opinion and Practice of *Lamb* and *Barber* be true, of whose Opinion these *Baptists* in *Kent* profess now to be of, (though they did arise from the particular *Root*) and devoutly preach't it up, as if they were Naturaliz'd into the *Root* of the General, by Baptism: and so make Prosolites to themselves in that which they know not whereof they do affirm, not being Spiritually Baptiz'd into the Universal Love of God; and so you Leaders of this People cause them to err, and they that are led by you are destroyed (for where the Blind lead the Blind all must needs fall into the Ditch) and when they are prosolited to hold Truth in Unrighteousness, they are made two fold more the Children of Hell then they were before, because they are now covered with a Profession without Life, which God's Spirit leads not to, but mans Traditions, as before proved by their false Baptism: And here many simple Ones think themselves in their state to be Rich and Full because they can now say something for their Opinion, as they have learned of their Leaders, whenas they are Poor, Blind and Naked, and as empty of the Spirit of Life to lead as ever they were in dayes past, and as ignorant of the One Lord and One Baptism by One Spirit into the One Body, whereof Christ Jesus is the Head, as ever they were, because the *Root* and Foundation of their standing is rotten, and laid in *Babel* and *Confusion*, and all this appears sufficiently unto those whose Eyes are opened by the Eye-salve of Jesus, who counsels all to buy of him Eye-salve, that they may see (to wit) themselves in the Fall, and him who is the Light a Quickening Spirit, to redeem up to God, out of the Fall, and all such behold and understand things which differ, and can see the Ground and Root of you, and of the Bitterness which remains in you Carnal *Baptists*, against the Spiritual Appearance and Light of Jesus, and the Truth professed in it by the People of God called *Quakers*. Oh! the height
of

of Enmity and Abomination of Cruelty, which lodgeth in the Hearts of some of your proud Leaders, who call the Scripture their Rule, and yet walk so contrary to it; for doth it not say, *Do unto all men as you would they should do unto you*? which in many things you do not; as in your Printing and Publishing Forgeries, and Falshoods, and the Miscarriages of some who never were established amongst us; but since denied by us, do you not hereby seek to cast Dirt upon us all in your Pamphlets, as if it were a thing of yesterday, and allowed of by us at this time? Cannot you see your Envy and great Hypocrisie in this thing? For do not you know who are the Authors of that Story, that it is about ten years ago that *Charles Bailly* was a Prisoner in *Dever*? And do not you know in your own Consciences, that he hath been by us, call'd *Quakers*, deny'd for many years? And is he not then to us as a Stranger or Heathen man, according to the Scriptures? And what is that in you that lays his Miscarriages to our Charge? now is not that against the Scripture, which you call your Rule? And besides, you belye him too in some things, as bad as he was; and so you shew your spirit to all men, and especially to the Wise in Heart, who will forever conclude you to be as you are, and that he is not to be accounted of us, nor his actions laid to our Charge, as you envious People have done; you were moved to do it, but surely you were so moved in Envy as were *Jeseph's* Brethren when they sold him into *Egypt*; it was a Murdering Motion at the best of it, but God was with him to their Shame and Confusion of Face in due time, and so is he with us: and I do believe, though you do not now blush, yet you shall blush and be asham'd, when the fruits of your own doings shall correct your Folly: For what have you to glory in, but your own Shame? If we should look back among your Society, as you deserve what might be said, as many of you well know, and some pretended Leaders too, *Thou that saith, another should not Steal, dost thou steal?* here read your selves: but for the sake of the Simple I shall not here enlarge, yet suffer a little to be said concerning *N. Woodman* aforesaid, who was the first Baptist Preacher and Dipper reared up in this County of *Kent*, from whence your rice is, whose Evils I will not lay to the charge of the Unconcerned in this matter, but to speak a little to inform you which know not
your

your Root and Rice, which before is call'd *Babel* and *Confusion*, and *rotten*, and now judge your selves if it were not so; for there be many yet living which know the Truth of this following Discourse, and much more.

This *Woodman* took to Wife, an honest sober Widdow Woman in *Dever*, named *Katherine Brown*, who lived in good fashion in the Town; and for his Profession's sake married him, who in idleness spent her Means, and then abused her Body with many Blows; when he had her in the wide Fields in the Wilde of *Kent*, then would he leave her there to shift for her self, and himself go from Place to Place to preach up *Water-baptism*; of whose (with more since his time) filthy unheard of Abominations, both in spirit and practice, there might be more said then you can say of *C. Baily*, as some of your selves well know, which we are not willing to relate in Print, except provoked to it by your hereafter Carriages. Now *C. Baily* we are as clear of, as we are of you in the light of God and Wise Men, and as clear as the Churches were of them denied by them in the Primitive Times, of which the Scripture is a full Witness for us, and against you in this Case, unto your great shame in putting forth this your Folly in Print of Ten Years conceivings.

Now this Man, your Root, and from whence you rose, was not in his day inferior to any of you, in preaching the Scripture words without Life, as you do, and in getting Disciples to him, as you do; but his Folly was made manifest, as yours in due time will also be, who through feigned words deceive the Hearts of the Simple, and make them two fold more the Children of Hell then they were before they came amongst you, as said Christ Jesus to the *Pharisees*, in whose steps you are found, with the Sheep's Clo^{se} thing, but in the Wolves Nature, inwardly ravening; and so your Righteousness doth not exceed theirs, because the Ravening and Murdering Nature is standing in you, as in them, which can look seven, eight, or ten years backward, to smite with the Fist of Wickedness, and persecute the Innocent with your Tongues, for want of power in your Hands to effect your Wills, whose Opinions we well know, and much more then is here said; and what is here said, is not there a cause for it? let the Unbiaised in Heart and Mind judge in the Case, and let the Lord judge, who
Judgeth

judgeth not as man in the Fall judgeth, but will judge Righteous Judgment. But to return, Now this man your Root is gone, and many which knew him not are gotten into his Form, crying up your Water-baptism, as the *Jews* did Circumcision, and a Temple with other things, which God commanded in its day, as was Baptism to *John*, which was to decrease; but the one Baptism of Christ by the one Spirit into the one Body was to increase, as *John* testified of him, and stands a Witness in the Holy Scriptures against you all. And so we say, There is one Lord, one Faith, and one Baptism to be contended for, and to be lived in, by all who are of the Church which is in God, of which Christ Jesus is the Head World without end, when all things which are seen shall have an end.

And this Testimony lives in my Heart for God, That it is neither Baptism, nor not Baptism in Water, that availeth any thing, no more then Circumcision, but a New Creature (here read your selves) and as many as walk according to this Rule (to wit) of the New Creature, Peace be unto them, and to the whole Israel of God; and now Wisdom is justified of her Children, and every Tree is known by its Fruit, and so are you to all whose Eyes are open to see your Folly and Envy, in raking Ten Years back, as if you had late brooding Cockatrice Egg all this time, to hatch forth the Serpent's seed of Envy, to come behind, and bruise the Heel of an Innocent People, which have denyed, and do deny (and all along our Principle hath been against) such spirits as *C. Bailly's* was of Ten Years since, and is of now. But *Richard Hobbs*, who takes to himself the name of *Pastor of the Baptists in Dover*, saith, in page 17 of their hatch up Envy, *That if the Quakers should deny Charles Bailly to be owned a very eminent Man amongst them, at the time of his Imprisonment, that then they will render themselves the falsest Persons that ever professed Religion.* Thus, *Capernaum*-like, he exalts himself, as if he spoke Truth, and knew all the *Quakers* minds at that time; but his Anger over-ruling his Knowledge is to seek of his Proof, although he seems to prove it by his coming *one Lord's Day* after, as he saith, to the Prison, and there saw *C. B.* and most of the *Quakers* in Town with him, and he Prayed, and some of them kneel'd; A poor Proof: He there neglects relating, That several of the Men Friends were then Prisoners in *Dover Castle*, and besides,

amongst them at Liberty there were some which did not own *C. Baily* so much as *R. Hobbs* reporteth of, though to him it was not declared; and besides, *Anne Howard* my Wife (I being then a Prisoner in the Castle) did so far disown him, that she sent up to *London*, to the Elders of Friends, and gave then an Account of his *Misdemeanours*, who sent down two Friends to look after him, and they testified against him, when they saw him; this Friends did not acquaint the *Baptists* with, who we knew waited for Mischief: but Friends Care was of him, to preserve him, if possible, and to restore him in the Spirit of Meekness and Love, as our Duty is according to Scripture; but when no Recovery can be, then deny'd, as he was and is to this day. And how can he charge the Principle or Body of our Friends with him, save Envy it self? And besides, those Friends which chiefly were with him in the Prison were young Convinced, and tender, and could not easily discern, and afraid to judge, not knowing what to say; but to us in the Castle Prison, when they came up to us, they would speak as it was, but this did not we see meet to acquaint the *Baptists* with, but rather endeavoured to get him to *London*, which was done in order to his Recovery; so that Friends are clear of him in the sight of God, and according to Scripture, although the *Baptists* in envy seek to lay Stumbling-blocks in the way of the Simple by it, & so do transgress the Law of God, and Scriptures, which they in words call *their Rule*, which say, *Thou shalt not lay a Stumbling-Block in the way of the Blind, but shalt fear thy God*: But they shew their spirit to the full; and the Lord judge between us and them for his Seed's sake. And surely if these men had been in the dayes of Christ and the Apostles, they would have done as the Jews did, lay blame to the Life and Doctrine of them, because of *Miscarriages* in Judas, and others, of which the Scripture declares much, and that through them the Name of God was blasphemed; but surely the *Blasphemers* were to bear their burden from the Lord, as well as the *Cause-givers*, and so must all now; for the Lord will not be mocked, but as every one sows so must he reap, even the fruits of their own doings; and so must you for all your Blasphemy against the Light of Jesus, which we declare of, which every man is lighted withal, according to the Scriptures, though you presumptuously sometimes call it *Natural*, and scoffingly and enviously, the *Quakers dark Light*,
with

with many more blasphemous words, as the *Jews* of old did, in whose steps you are found walking, and whose works you are found doing in the spirit of envy, which said, *This is the Heir, come let us kill him, that the Inheritance may be ours*: now he that envyeth is a Man-slayer or Murderer; and we know, that no Murderer hath *Eternal Life* abiding in him; and we may justly desire of the Lord, to be delivered from such unreasonable men, which so shew your Teeth, as very ready to bite, if you had but power; crying out in a publick Assembly of Baptists in Dover, That he which answered your false Accusations of eight or nine years Envy, deserv'd to have his Ears nail'd to the Pillory, for only his setting two Letters for his Name; which shews your spirit to all wise men sufficiently: And therefore, let your Profession be what it will, the body of death is standing in you, in which the Persecutor & Murderer lives; for how unlike a true Christian are your works, in raking for matter ten years back, to beget in people an evil Opinion of the Quakers? and what will you get by it amongst the wise in heart, but shame and contempt? for our Rock is not as your rock is, as late experience hath shown, our Enemies themselves being Judges; and now you shew what seed you are of, by biting at our Heels, and smiting us with the Fist of Wickedness, and persecuting us with your Tongues for want of power, laying to our charge his spirit which we have deny'd ten years ago. O ye Fools! so soon as ever the King gives you a little Liberty to meet, where you were afraid of man to meet but a little time since, and so crept into Corners, is this the glorious and beautiful Fruit you have to appear with? surely this is not the Wisdom which is from Above, which is, first Pure, then Peaceable, & easie to be entreated; but that wisdom which is from Beneath, where the Serpent's life is, which is earthly, sensual and devilish, which bites at the Heel: Surely Dust is and shall be the Serpents meat, and upon his Belly shall he go all the dayes of his life: here read your selves, if you can understand what it means, saith he who is a true Friend to all mens *Eternal Peace*,

Dover, the 9th day of the 2^d
5th Moneth, 1672.

Luke Howard.

A Postscript.

THis Baptist Pastor, and as many of his Flock as are of his mind, would have all people to believe, That the Spirit by which C. Bailly was acted, when he had err'd in his heart from God, was and is the Spirit by which all the Quakers are led by, as the very Principle of their Religion. This is the thing which his printing is for to possess people with a Belief of; and he thinks in his Serpent's Wisdom, that he hath made it sure enough in saying, That he was owned an eminent Quaker at the time of his Imprisonment, and running out, to which I have Answered already, how he was then looked upon by Friends, whom he reputes to be a Poor, Mis-led and Deluded People; but in that Way which he accounts Delusion, to wit, Believing in the Light of Jesus, which shines in the Heart, and is made manifest in every mans Conscience, do we worship God in, even in the Spirit and in the Truth, which the Devil is out of, and all which do his works of Envy: And therefore something is yet in my heart to speak to that Spirit of Envy in the Baptist Pastor (as he styles himself) and that on this wise, Christ Jesus was glorified with the Father before the World was, and in time manifested to the World in that Body which the Father had prepared him to do his Will in, whose Name is call'd, the Word of God, by which the World was made, who took upon him the Seed of Abraham, and declar'd to be the Son of David according to the Flesh, but the Son of God according to the Spirit, by the Resurrection from the dead: who had all Power in Heaven and Earth given to him, by which he gave Commission to his Apostles or Messengers, to Baptize into the Name of the Father, Son and Holy Ghost, which is into

into the Nature and Life of each, which is one divine Nature; and these three being one in Nature and Being, and every one which is herein baptized, knows the Father and the Son by the Spirit, which to know is eternal Life, which is to increase, in which they also know John's Ministry and Baptism, which was to decrease, else there must be two perpetual Baptisms; but there is one Lord, one Faith, and one Baptism, which is to be contended for, and lived in, by all who are of the true Church, which is in God the Father of Spirits, and of our Lord Jesus Christ the second Adam, the Quickening Spirit, the Lord from Heaven, who in his Body prepared him to do the Will of God in, went up and down doing good, and chose Twelve, and one of them was a Devil, not a Devil when he chose him [Mark that] for when he had part of the Ministry, then a Servant of God, but he erred in his heart, and fell away, and it was said, Let his Habitation be desolate, & let no man dwell therein; and his Charge let another take: What now Baptist-Pastor? wouldst thou not here have judged all, because he walked and professed among the rest of the Disciples? and yet afterwards in eating and drinking with them was called a Devil by him that had chosen him into his Service before, in which he had so walked, that each Disciple was ready to question himself, Is it I? and Is it I? here would not thy spirit have said, Ah! you are all alike, led by one spirit? here see thy spirit and face thou blind Pastor. And Peter, who deny'd his Master, and cursed and swore he knew him not; would not thy envious spirit have said, Ah! they are all alike, and led by one spirit, for all they have bin a preaching up the Light? yet would not thy phariseal spirit have condemned all for Peter? and though he found a place of Repentance, what is that to thee, and thy judgment against the Truth in this case? for Judas found no more place, when C. Baily hath yet found; and yet he had a part, and might be, and was reckoned a Disciple, as well by the rest of the Disciples as C. B. was reckoned a Quaker by some of the Quakers; for to some he was manifest, as I said

said before, though you Baptists knew it not. And then Demas, he forsook Paul, and embraced the present World; what wouldst thou have said less then, Ah! they are all alike, led by one spirit, let them profess what they will? for those which said the Apostles turn'd the World up-side down, and contradicted and blasphemed their Doctrine: What do you Baptists in this your Work differ from them? And those which had the Form, and not the Power, which were to be turned away from; what would thy Jewish spirit have said, Ah! they are all alike, led by one spirit, for they speak alike and act alike? as this blind Pastor said, Charles Baily did just as the Quakers in all things, both in Words and Actions, therefore all one spirit, said he. And then John said, They went out from us, because they were not of us, that it might be made manifest, they were not all of Us: He doth not say, They had never been among them [Mark that] but, They were not of them: Here wouldst not thou have been the Accuser of the Brethren, and in Envy have been ready to have Printed against them, and have raked Ten Years back to have proved them that went out from them to have been of them, at such a time, and at such a time, and especially at that time when they held out their Golden Cup of Profession in good words, as you do? Here may you see your selves, if the Godd of this World hath not blinded your Eyes. And then in the Churches, there was some Fault found with the most of them in some things; if thou Pastor of Dover Baptists had been in those dayes, and heard of it, would not this thy spirit have said, It is all their Principles, and one spirit leadeth them all: as thou dost say concerning the Quakers; against whom thou watchest for Evil both in words and actions, and then brings it forth Ten Years after it is done, so much out of time, that it is now high time it had been buried long since, that it might have been rotten before now; but now to Print
such

such long past things, sheweth thy spirit and thy self to be but a Wooll in the Sheep's Clothing, and so a very unfit Pastor to over-look a Flock, and especially the Flock of Christ, when thou art alwayes a snarling at our Heels, as the Serpent's Nature is, bringing back Blows of Ten Years old, and of that which we are no more to be charged with then the Saints of old, as before declared, might be with the false spirits, which were once amongst them, and then went out into the World, as Charles Baily is gone. Now all had a beginning of the Work in themselves, before they went out from the Church, and at the first appearance of that spirits working in the Mystery of Iniquity, and transforming of it self as an Angel of Light, for to judge a whole Body and Church of People to be all led by that spirit; is not this to be the Accusar of the Brethren, and especially when that people deny and testifie against that spirit in due time, as you Baptists know in your own Consciences we have done; is not this Wickedness and Envy drunk in by you, as an Ox drinks in Water? and surely if you had not made your selves drunk with the Whore's Cup of Abominations, you must needs have been Wiser men; but having drank deep, the dreggs so stick in your Throats, that makes you thus vomit up your own shame; and that Nature nothing will cleanse you of short of the Divine Nature of Christ Jesus, which leadeth to God; but you, in the Old Man's Nature and Envious Holiness, can get the words to talk of, and profess in the Ravening Nature, fetching up such old Matter against the Quakers of Ten Years standing, and ~~Treat~~ it, as if People should believe, it were now our Principle, Spirit and Practice; against which, with the Pastor and his Flock, which have a hand or consent to it, we have a Testimony for the Lord to bear, in the Truth, which is Christ Jesus our Light and Life: For he that hath the Son hath Life, and he that hath not the Son hath not Life, he which hath the Son hath the Father also; unto whom be Everlasting Praise.

And

And blessed are they which are not offended in Christ Jesus the Light of men, who is the Foundation that God has laid, and chief Corner-stone of this Age, as in Ages past, though the wise Master-builders refuse now to build thereon, as the Generations of old did; but now is the Lord a taking of the Wise in their own Craftiness, with the little Foxes, which destroy the Vineyard, from and by whom Offences come; but Wo be to them by whom they come, because, if they do not fall on this Stone Christ Jesus, and so be broken to pieces, it will certainly fall on them, and grind them to powder, when there shall be none to deliver: Therefore the Wise in Heart will prize their time, whilst it is called to day, and whilst they have the Light to believe in it, that so they may be the Children of it, lest darkness comes upon them, and so their feet stumble in the dark mountains even at noon day; for Light was in Goshen when Darkness was and is in Egypt, even such darkness as may be felt of Sodom and Egypt, spiritually so called, where our Lord was and is Crucified; he that can read, let him understand, and prize his day, and live to God, and not to himself; that so in all things God may be glorified in all, and through all, and over all, who is Blessed forever and forever, Amen, saith

The 14th of the 5th }
Moneth, 1672. }

Luke Howard.

Reader,

WE hereby also certifie thee, that we have several plain Evidences to bring forth, for the further detecting the Forgery and Falshood of the Baptists late Narrative out of Lincoln-shire.

THE END.



THE Lying Spirit AND FALSE ASPERSIONS

Turned home again.

Or an Answer to two Reviling Letters about the
Peoples Right to Tythes, sent to the People call'd *Quakers*
in the Vail of *Bellvior* by *Clement Nedham*, a *Presbyterian*; who
writes himself, *A Farmer in the County of Leicester*.

Wherein I have shew'd according to Scriptures, what spi-
rit it was that brought up *Tythes* among the *Christians*, so call'd.

And that those that brought them up since Christ put an
End to them were not in their Right Senses, but were made Drunk
by drinking of that spirit of error that made them do they knew not
what, and consequently their Examples not to be followed.

With an *Addition*, shewing, That the *Impropiator* hath less Right
to *Tythes* than the *Poor* or *Priest*, if less can be.

With a few Words in Love to all those that send their Sons to those
Places called *Universities*, with an Intent to make them *Ministers*.

Also a Copy of a Letter sent to C. N. in manuscript, wherein his Unbanfom and
Unchristian-like Dealings may be seen. With a short Postscript to the Reader

By J. W. a Lover of Truth and all Men's Sou's, *Willsford*
Whose outward Being is in the Vail of *Bellvior*, and County of *Leicester*. *K*

Wherefore the Lord said, Forasmuch as this People draw near me with their
Mouthes, and with their Lips do Honour me, but have removed their Hearts far
from me, and their Fear towards me is taught by the Precepts of Men; therefore
behold I will proceed to do a Marvellous Work amongst this People, even a Ma-
vellous Work and a Wonder: For the Wisdom of their Wise Men shall perish,
and the Understanding of their Prudent Men shall be hid. For it is written,
I will destroy the Wisdom of the Wise, and bring to nothing the Understanding
of the Prudent, *Isaiah 29. 13, 14. 1 Cor. 1. 19.*

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